

THE REHEARSAL.

1. Fair Warning given to *De Foe*, to Defend or Retract his Review of 21 Feb. last.
2. Civility paid to the *Observer*, upon his Earnest Invitation.
3. His Answer to the Question, which was First the Hen or the Egg?
4. His Blaspheming and Ridiculing the Holy Scriptures, making them a Dry Stick.
5. His Answer to the Question, when was the Time, that there was no Government in the World?
6. His Proof that the People Choose their Governors.
7. Particularly in England.
8. His Appeal to the Laws of England.
9. His Kingdom before a King whence the Necessity Recurs of shewing the Time when there was no Government in the World.

SATURDAY, Aug. 17. 1706.

Country-man. I Told you a Story last time Master, of the Presbyterian Method of Conversion. If they cannot Persuade Us, they'll Whip Us into their Meetings.

(1.) They have another Method of Blackening the Church and the Clergy. Of which you have spoke a Great deal. But I have another Story upon that head, will make you Stare. It is upon the Review of the 21 of Feb. last, where he tells of some Clergy-Men Acting as Justices of Peace, when they were not in the Commission of the Peace, and Signing a Warrent to Press a Man in order to Influence the Ensuing Election for a Member of Parliament.

Rehearsal. Hold Country-Man, I must Stop you. I will not let you tell your Story, till I have given the Review fair Notice of it. He may, perhaps, have been better Inform'd since. Or he may Inform himself in a little time, after this Notice given. And it is the fairest way to let a Man Retract his own Errors. And if he be an Honest man, he will Folly and Freely do it. And own any Mistake into which he has Fallen.

Country-m. You'r better Natur'd to him, than he wou'd be to you, Master. But since you will have it so, so let it be. Only let me tell him this, That he had better go 100 Miles than stand the Dint of my Proof. Which shall be Produc'd, if he does not Confess the Wicked and Malicious Falshood and Contrivance of that Story. Let him word it as Soft as he pleases, and make what Excuse he thinks fit for himself. That is all is left to him. And is more than he Deserves, at least from you-Master.

(2.) But here is the *Observer*, who in 2 or 3 of his late Papers has Complain'd that he is Neglected, and that you have taken up all your time with Mr. *De Foe*, and Afford the *Observer* none of your Conversation Now. He wou'd fain be Answering you, and wou'd have you Answer him, that he may gain a little Reputation! Pray, Master, give him a Word or two, to keep up his Heart. And let me speak for him, and Quote him to you

(3.) In Answer to your Question, which was first the Hen or the Egg? that is, upon the Foot of Nature, and without the Help of Revelation, which tells us of the Creation; To this he says, That your Egg is Adde, without a Cock, upon which he speaks a little Beastly, after his manner, but you pass all these things. Then he talks of Government among Cocks and Hens, in Answer to what you Quote out of the Holy Scriptures concerning Government among Men. Rehears. And wou'd you have me Answer to such Stuff as this?

(4.) Country-m. But he goes on, Master, and in his of the 10th Instant, Vol. 5. N. 42. he Accuses you for Entrenching among Hebrew Roots. That is, the Texts you Quote out of Genesis. And says of you, He Skips from the Green Boughs of Nature, to the Dry Branches of Revelation.

Rehears. If I did not know the Man, I wou'd Imagin he were playing Booby on my Side. He gives up the Scriptures, and Ridicules them. Calls them the Dry Branches of Revelation, but Nature is the Green Boughs. And there he wou'd have us Stick. To Nature only, and lay aside our Hebrew Roots and Dry Branches of Revelation. It was to meet with these Whiggs and Deists, that I Ask'd that Question about the Hen and the Egg. And I dare say, That none of them, nor all of them put together, can give a Better Answer to it than the *Observer* has done. So Desistate is their Cause!

But can English Men, who Retain the Name of Christian, Endure to see the Holy Scriptures of God, which are our Life, thus Blasphem'd and Burlesk'd! Can they be Pleas'd with it! Can they any longer Harken to the Whiggs, or Espouse their Cause and Principles, which cannot Stand, but upon the Ruin and total Defacing of the Holy Bible! Nay, nor then neither! For without Revelation they can no more tell how Government began among Men, than they can tell which was First the Hen or the Egg, without the History of the Creation!

Good God! To what a Dreadfull Enchantment hast Thou deliver'd up the People of this Na-

Nation! And for what Sins! And to what Direful-End! That the most outrageous Blasphemy of thy Holy Word, and utter Nonsense, shou'd so long Wage War against thy Divine Revelations, against Reason, and all Fact, and whatever Evidence can be shew'd unto Men!

(5.) Country-m. But the *Observer* go's on, and Repeats your Question, When was the time, that ther was no Government in the World? And answers thus, There was no Government in the World, when ther was no People to Govern.

Rehears. Is this an Answer? It is like a Merry Andrew. But if by People he means a Number of Men, then his Position is False; For I have shew'd that Government was Established by God betwixt Adam and Eve, before ther was a Man born in the World. And as Men Encreas'd, the Number of Subjects Encreas'd; But the Nature of Government did not Alter, which was Instituted by God from the Beginning.

And if God thought it necessary to Erect Government betwixt Two Persons, and to give to One the Dominion over the Other; And that without this, even Man and Wife, notwithstanding all the Tyes of Nature (as it was in the Case of Eve) And what Reason cou'd Dictate to them, wou'd be in Danger of Disputes and Contradiction; How much more wou'd it have been so, if a World of Men were suppos'd, all upon the Level, and Independent of Each other?

(6.) Country-m. But the *Observer* says in the next Words, When there were People to be Governed, they were Govern'd by Heads of their own Choosing and by Laws of their own Making.

Rehears. This is still Begging the Question. This is their Asserting. But no word of a Proof can any Whigg in the World give. Nor Answer the Proofs that are brought to the Contrary.

(7.) Country-m. They can bring no Proof as to the first Erection of Government in the World. But they think they can as to England. Therefore the *Observer* Waves the Discourse of the Beginning of Government in the World, and says, We are to talk of ENGLISH Government. It Matters us not how other People Surrender or are Chous'd of their Liberties. We must keep our own Rights, our own and our Fathers, which we were Possess'd of before we had any Governors; and for the Breach of which Laws, we have Dispossess'd many of our Princes from further Governing.

Rehears. Of which Laws? Of those Laws made before we had any Governors or Government in England? When was that? And who made those Laws? Can you shew us any of them, that were made without any Governors or Government?

Country-m. He says, There was no Government in England before we had Governors; and yet ther was a People before that time in ENGLAND. Then he Asks, Pray how did these People, our first Ancestors, come under Government? &c.

Rehears. Ther never was any People in England but under some Government and Governors. Let him name those our first Ancestors who had no Government or Governors. These are Dreams and Imaginations! It is Wonderfull that People shou'd be carry'd away with such Vain and Empty DELUSIONS, where no Proof

in the World is offer'd to them! And, at the same time, Resist the most Plain and Evident Proofs from Fact, as well as the Authority of the Holy Scriptures! This is a Witch-Craft! And by this they are Hurry'd Headling to their own Destruction, without any Consideration, to Eternal Revolution and Confusion! They are Possess'd with the same Legion, that Drove the Herd of Swine into the Sea. And Run as Violently as they down the Precipice, to be Choaked in the Waters.

(8.) Country-m. He Appeals to the Laws of England, and says, The FUNDAMENTAL LAWS which are the CONSTITUTION of the ENGLISH Government, were the Act and Deed of FREE-MEN, Judges of their own PROPERTTY, And not the CONCESSIONS of their GOVERNORS, because the Foundation of the ENGLISH Law is altogether POPULAR; And the Rights of the KINGDOM, Preceded the Rights of the CROWN. All the Laws are Popular, &c.

Rehears. But he names none of them. On the other side, I have Always Appeal'd to the Laws. I desire he or any Man in England, wou'd Answer those Acts of Parliament I have Quoted in my *Rehearsal* of the 10th of Nov. last, Num. 72. S. 5. The Issue is short, if Men will be Determin'd by the Laws, the Laws have Determin'd it. And they can give no Answer to these Laws. Yet still cry the Laws! the Laws! How is it Possible for the Eyes of any English Man to be so close Shut, as not to see the Weakness, the Folly, and Inconsistency of these Men! It looks like a JUDICIAL Blindness that is sent upon them! Who Seeing See not, and will not Understand!

(9.) How can they Bear such Nonsense, as that a Kingdom was before the King? How was it a Kingdom without a King? And if by Kingdom he only Means a Nation, the Difficulty is still the same, for People cannot become a Nation without Government, it is That which makes them a Nation. And the People must be before the Nation, if they Erected themselves into a Nation. And then ther must have been a Time when the People were without any Government, that is, Before they Erected themselves into Nations, and Invented Government. This Time we say never was. And have shew'd that Government was Instituted by God, before ther was a Man Born in the World; And therefore that it was not the Invention of Man. And We desire the Whiggs to shew us that Time when ther was no Government in the World. Which if they Cannot shew, their Whole Scheme falls to the Ground. And it is Fallen into the Last Contempt with all Considering Men. And its Advocates have nothing left them to Say.

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